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in the relations between the sexes," says Jennings; in substantiation of which thesis he traces with great detail the phallic element from ancient religions down to its most unsuspected modern survivals. The Hebrew prophets struggled to free the Israelites from the dominion of the sexual worship in the external form. The Levitical law is minute in its regulations of such relations, and Christianity began in a most evident manner (as note the First Epistle of Paul to the Romans) as a deeper struggle against lust, and hence we must approve of Jennings's definition, with which he opens his book. The key to mythology also lies here, but this subject presents so many transcendental and mystical features that a modern scientist is incapable of understanding them, and still less of sympathizing with that action of the imagination, common with ancient peoples, which gave rise to the mythologies. There is one modern writer, however, whose method of dealing with facts is similar to this action, but who, in addition had a scientific training by which he attempted to organize this method into a science, viz., the "Science of Correspondences." We refer to

The Delights of Wisdom pertaining to Conjugal Love and the Pleasures of Insanity pertaining to Scortatory Love. SWEDENBORG. New York, 1885; translated from the author's Latin edition of 1768, pp. 472.

This is the most readable of Swedenborg's Theological Works, the characteristics of all of which are a heavy minute style, ungarnished with figures, although the author claims to hold the key that unlocks the meanings of all figurative and symbolic expressions. He deals with conceptions beside which those of the Divina Comedia are limited. The chapters are interspersed with "relations" that are records of his visions and serve to illustrate or confirm the philosophical parts. Everything seen in the Spiritual World has the same ponderous characters. The speakers in dialogue are always talking Swedenborgianism. This peculiarity alone, is sufficient to demonstrate that his "spiritual world" was a subjective state, and justifies our calling his "visions" hallucinations. The "opening of his spiritual sight" seems to have followed in consequence of a severe struggle with his lusts, which he finally succeeded in completely subduing. (See pp. 179-197, Worcester's "*Life and Mission of Emanuel Swedenborg*," Boston, 1883). According to Swedenborg, the oneness of the Creator, results from the conjunction of two principles, Wisdom or Truth and Love or Goodness. From this union results a perpetual "proceeding" or activity, the Life of the Universe; and created things are necessarily dual in nature (of form and substance) corresponding to this original bisexual Creator, who is represented in material form by the Sun, from which in conjunction flow Light and Heat, in correspondence with the Wisdom and Love. This is not a mere analogy created by man's fancy, but the actual appearance (on the plane of physical sensation) of forces that in reality exist only as the conjunction of Wisdom and Love in the Spiritual Universe. Consequently all physical things have their spiritual counterparts, and the obliteration of the spiritual would cause a cessation of the existence of the physical. Sex is in all things and is derived. If the soul were not sexed neither would the body be sexed. True marriage is therefore not changed by death. By Conjugal Love is meant the primary spiritual attraction between persons of opposite sex. Each person and thing is such through the union of masculine and feminine forces; but this new unity is either masculine or feminine, relative to a union of which it becomes a factor. The Lord himself is male over against the female Church, bound to him by "love truly conjugal." The inversion of love causes repulsion. Hence the origin of Hell, which necessarily has

¹Swedenborg makes a radical distinction between *conjugal* and *conjugal*.

just as many organs and regions as the church or Heaven, because formed of individuals in all parts of the Grand Man, (that higher social complex in which each person is a gemmule). The inversion of conjugal love is caused by the ascendancy of the love of self, as noted in our review of the Rational Psychology. Equilibrium and spiritual freedom result from the fact of man's self-consciousness arising in the rational mind between the spiritual mind on the one side and the animal mind on the other. In the spiritual universe there is a mutual attraction or aggregation of similar natures. The consequence is that Hell is in conjunction with the animal mind, and Heaven with the spiritual mind. The process of allowing the lower nature to dominate takes place according to complicated laws; and the process of redemption is no less subject to biological laws. A consideration of these points must be waived here. Suffice it to say that conjugal love figures as the principal factor. By the state of that love men are judged, and gravitate to Hell or rise to Heaven. In adulterous or Scortatory Love, from which Hell is, are to be recognized a series of degrees, each lower psychologically than the preceding, although from the legal standpoint this fact could not be ascertained. The highest degree is fornication; lowest is the "love of seducing innocencies" (in which the desire is to despoil innocence because it is innocence). These appear in the spiritual world as serpents. This whole system might be termed transcendental phallicism, and is according to the author the primitive religion of man from which have arisen all forms of mythology by a degradation of self-consciousness into the sensory plane of life. The law of sexual health and vigor is plainly stated to be the cultivation of love to God.

We turn at this point to the subject of sexual hygiene.

Effect on Women of Imperfect Hygiene of the Sexual Function. TAYLOR. Am. Jour. Obstet., Vol. XV, No. 1, Jan., 1882.

Three out of every four married women suffer from sexual ill health due to ignorance before and after marriage. A nervous state or loss of tranquility has come with civilization. Girls utterly fail to connect erotic sensations with the reproductive organs and yet these feelings are deeper in the female than in the male. This last fact explains why restrictions for preserving chastity are more stringent as applied to girls than to boys. The result of all this repression of the physical feelings leads to an intensification of the more intellectual emotions; esthetic crazes and the like being the outcome. Morbid self-consciousness, fears, loves, morbid desires, a fondness for love stories, all exemplify a life run to emotion and never culminating in executive work. An inflammation and congestion become chronic, and disturb the health of the entire body. The obvious remedy is first, education and knowledge, so that the true nature of these feelings may be realized, and second, engagement of the mind in some occupation,—work, the grand remedy for all troubling thoughts of this or similar nature. In the male (see Taylor, "Genital Irritation," *Annals of Anat. and Surgery*, July, 1881), genital irritation caused by phimosis is frequently the cause of as serious a train of troubles, leading often to self-abuse, sometimes to reflex paralysis of the walking centers. No one can study a work on the treatment of sexual diseases both in man and woman, prepared for the medical practitioner, without being convinced that abnormal conditions here affect the body more profoundly than such conditions anywhere else. One might say with a considerable show of truth "*if your sexual life be pure and healthy, you are every whit whole.*"¹

¹The reviewer desires to call attention to the fact that general inferences, criticisms, and the like are often incorporated with matter more strictly the teaching of the work under review, without being specially designated as extraneous,—a method, having advantages that outweigh its defects, when authors are second in importance to their ideas.